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WEEKLY REVIEW.

—We have among our books an odd volume of the *Missionary Register* for 1814, the twelve monthly parts bound in one. There is much in it relating to India. The first article, for instance, is a brief memoir of the Rev. David Brown, late Senior Chaplain of the E. I. Co., in Bengal. The chaplains in those days were more generally evangelical than they now are, and when they were they were virtual missionaries. As we turn over the pages many familiar names present themselves. The Church Missionary Society has just entered the House, No. 14, Salisbury Square. Here is an account of the meeting to dismiss the Rev. C. T. E. Rhenius and another to Southern India. There is an account of the breaking in pieces of the Car of Juggernath, as having been the property of a rebel chief, lately executed. The Brahmins sent word to the Collector who had given orders for this, that they would cast themselves down from the tower of the Pagoda sooner than witness such a sacrilege. The Collector replied that he and his family would come and witness the *tamasha*. They came and sat down in chairs. The Brahmins went to the top of the Pagoda and made as though they would throw themselves down, but finding the Collector unmoved, they altered their minds and came down again, and the car was destroyed and the wood sold. This was in 1801.

—In the February number of the same mention is made of the appointment of Archdeacon Middleton as Bishop of India. In connection with Wesleyan Missions mention is made of the sailing of the Rev. Dr. Coke and six companions, Dec. 31, 1813, from Spithead for Bombay, in two different ships. Later on it is mentioned that Dr. Coke died at sea May 3rd. The rest of the party reached Bombay on the 15th and were kindly received by H. E. Sir Evan Nepean. They did not tarry long, but left soon for Ceylon.

—DR. K. R. KIRTIKAR, addressing the Prarthana Samaj the other day on the subject of Reform, spoke disparagingly of mushroom reformers, thought that undue attention had been paid to political reform, believed that progress had been made, and contended that the education of mothers was the reform most urgently needed.

The reforming circle must try to produce its stamp on the progeny, and not waste its energy on the old grandfathers and grandmothers, nor even mothers and fathers by quoting texts from Shastras. They are incorrigible; they consider our reform as prattle, and they have not a long time to live in the world or influence it in any way. Their time of action is past: their labours have ended. It is we that must bear the burden of the day, and transfer our reform views in a practical manner. We continue to be the active work-

men of our cause. If instead we wait, saying the time is not come, as the old generation dies, the new generation will not have profited by our contract, and the process of evolution will not be complete. If, therefore, the environment is not replenished with an abundant stock-supply of earnest workers, the quality of the evolution must suffer. There will be no adaptability in the future reformer to the exigencies of his day, and the whole fabric of reform must vanish as smoke, making itself felt by its disgusting nature, but ending at last in airy nothing. Make, therefore, religious and moral reform as the basis of all reform whatever. Educate your women not to abandon their husbands and lead a roving sensational life, but teach them to construct a happy home and maintain a high tone of life, bring up a noble progeny as the offspring of loving, high-minded parents, not the descendants of a selfish and immodest father or mother. We do not want a Xantippe or Mrs. Caudle. We want a Ruth, who will say to her husband, "Thy God is my God, thy country shall be my country."

Will not the rightly educated wife say to her husband, Let us together seek the truth and yield our supreme loyalty thereto? The Hindu wife, for thousands of years, has said to her husband, "Thy God is my God, thy country is my country." She has never entertained the idea that there could be any thing amiss or defective in her husband's views, or rather usages, for consultation regarding views or opinions has been unknown. The great difficulty of educating Hindu ladies to-day, is that they fear to accept any thing that will clash with the supposed views of their husbands. If the Hindu women could be saved from early marriages, and have the opportunity of prosecuting their studies in the years when the mind is most active, they would become help-meets to their husbands in the best sense, and great things might be expected of their offspring.

—"WHICH methods of work have really brought the greatest number of converts into the Church?" In reply to this question, Dr. Nevins, a missionary in China, stated in the *Chinese Recorder* the several methods, beginning with what appear to be the least fruitful:—(1) Bible distribution; (2) tract distribution; (3) chapel preaching; (4) translation and literary work; (5) schools; (6) itinerations. The Rev. D. MacIver (another China missionary) at a Mildmay Conference last year, remarking on the above, said:—

"Such is Dr. Nevins' list, and it is probably correct as far as it goes. Medical missions and work among women should have been included. Both have been much blessed in recent years. Many Christian friends may be grieved at the low place assigned to Bible distribution; and yet I believe the experience of almost every Chinese missionary would confirm what Dr. Nevins says. Millions of Scriptures have been distributed to the Chinese during the past forty years, and the instances of good accomplished by them, without the

living preacher, are comparatively rare. Doubtless there have been many instances of good done that will not come to light till 'that day.'

"But in connection with this question of comparative fruitfulness of methods, the most important statement has yet to be made. Dr. Nevins says of these methods, 'I am disposed to think that the number of conversions due to each of them would be found to increase about in the order in which they are mentioned above: and that the number traceable to them all together would be but a small fraction of the whole, and that by far the greater proportion is to be referred to private social intercourse.'

"That is certainly our experience in the South of China. Probably seven-eighths of our membership have been brought in, not directly as the result of the preaching, either of the European missionary or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbours about the Saviour they have found.

Private social intercourse, is then, superlatively, the grand means. Look through the Gospel of John and see how this is exemplified. Not but that there may come special seasons of ingathering when thousands fall at once before the power of the word. But even in the Pentecostal times of the first chapters in Acts, there is reason to believe that private social intercourse was an all-important factor. Before the blessed day when "no man shall need to say to his brother, know the Lord," there must be first a day when every man shall say to his brother, know the Lord, and when men shall be wonderfully helped to know the Lord by the Christ-like love that dwells in their Christian neighbours. We want and Native Christians want a baptism of the charity that is described in 1 Cor. 13th chapter. See further our editorial on "Unpaid Native Christian Agency."

—THE Editor of the *Pall Mall Gazette* is hardly sustaining the hopes that some of us were led to entertain. On the other hand the *Bombay Catholic Examiner* is not a little pleased with the tone of some things that appear in Mr. Stead's paper. The papacy is spoken of as "a centre of influence that seems destined to effect great things for humanity and civilization." Arguing from the Pope's arbitration between Germany and Spain, the *Pall Mall Gazette* says "The Papal Chair may become the Peace Centre of the modern world." The Papal Chair claims to be the supreme earthly head of the Church of Christ, and to be empowered to arbitrate in all international questions, and knows but one standard, the Papal will. An arbiter must be neutral, but the Pope abhors neutrality. There is not a power on earth so absolutely unfitted to be the umpire of international questions, as the See of Rome is, and how the Editor of the *Pall Mall Gazette* can shut his eyes to the facts of the case and banish from his memory the testimony of modern history, we know not.

—A CORRESPONDENT is not satisfied with



the Parable in our issue of April 9th. This is what he says:—

"For Queen Victoria to refrain from executing the utmost rigour of British Law upon duly convicted criminals, in whose behalf no sufficient atonement could possibly be made and accepted, would clearly prove that Her Majesty was only fit to become the inmate of a lunatic asylum.

"How different, however, would the case be if, after having made a Covenant of Mercy with (say) the Prince of Wales that he, as a spotless (?) victim, should voluntarily take the place of the said criminals and fulfil, in their stead, all the inexorable demands made on them by violated British Law; and even after His Royal Highness had actually fulfilled all the conditions of the said Covenant in his own person; how different, then, for Her Majesty to graciously exempt the criminals from any punishment on account of their crimes. Under such circumstances would not Her Majesty's fitness for a mad-house be proved (1) by her first accepting her Son's propitiatory sacrifice once for all and (2) by her also punishing the criminals whose incurred penalty that Son had already fully borne? I wot it."

Our parable was intended to be an illustration of *a priori* reasoning. People adopt a theory of the divine Government and then exercise their ingenuity in meeting all that militates against this theory. They settle it that the character of God requires him to deal with the malcontents of his Kingdom after an amicable sort, and then proceed to read out of the Bible what conflicts with this, and to read into it strong affirmations of it. The treatment of H. M.'s criminals supposed in the Parable, would be equally preposterous with or without an atonement made for them, because no atonement could be made for them that would secure at once the following results: 1, Show the turpitude of sin; 2, Magnify the law; 3, Exalt the Law-giver; 4, Change the character of the law-breaker. Our correspondent refers to the Covenant of redemption. There are two parties to this Covenant, God on the one hand and the penitent sinner on the other, Christ being the Victim in whom the two parties come together. It takes two to make a Covenant. The Gospel is God's instrument of persuasion by which he seeks to induce the sinner to enter into this Covenant over the crucified Saviour. God covenants to write his laws in the heart of the penitent believer, so that the will of God shall be the will of the latter and all his powers be presented a living sacrifice. This of course could never be without the hearty consent of the sinner. The question about which we and our correspondent differ, relates to those who refuse to come into this covenant.

—MR. CROSSETT has been writing again to us about the word "Chrestos" in Matt. 11:30. We print his letter though we do not think his exegesis of several passages any improvement of the common version. His letter is an illustration of the danger of imposing a precise meaning upon a particular word and insisting on that meaning wherever it occurs. In different connections the same word assumes various shades of meaning. The ordinary meaning of Chrestos is good, kind, profitable; as, "Evil communications corrupt good manners, (correct conduct.)" Luke 6:35, quoted in the letter, shows plainly that we are to be kind to the unworthy, as our Father in heaven is. Our

correspondent's excessive fondness for literalism, makes him use bad grammar remorselessly, e. g. "serviceable upon the unthankful." In Rom. 2:4 we prefer "the riches of his goodness" and 1 Pet. 2:3 "ye have tasted that the Lord is gracious," and in Rom. 11:22, "the goodness or severity of God," and in Eph. 2:7 "his kindness towards us." When our Lord speaks of the yoke that he has for his disciples, he appears to have in mind the yoke which the Pharisees laid upon men, Matt. 23:4. See Acts 15:10. The law was given by Moses, but grace and truth came by Jesus Christ. The 8th chapter of Romans, as compared with ch. 7, shows what Jesus had in mind. It is a kindly yoke, because the truth brings no obligation which grace does not match, as when the man with the withered hand was bidden to stretch it out. His commandments are not grievous.

—A MR. JASSAWALLA has been lecturing on the "Evils arising out of the wholesale destruction of cows and she-buffaloes." Their wholesale destruction would be a great evil indeed, for we should soon be left without them. If the question relates to the supply of beef for food, the writer, for one, would not be incommoded, his teeth being not up to the mark, but the cattle might be worse off than they are, if they ceased to be slaughtered. We have the impression that the bovine tribe are better off among carnivorous populations than they are in lands where it is a sin to slaughter them, and a virtue to worship them. They are better treated and their lives are worth more on the whole. The Lecturer entered into an arithmetical calculation to show that the cows killed in one year, if suffered to live would in three generations enrich the community to the extent of five hundred crores! This would pay off the national debt of England in less than no time. Figures perform some weird dances. Still, we are quite prepared to believe that many of the ill that flesh is heir to, are caused by meat diet, specially by excess therein.

—DR. POLLEN corrects the report given of his lecture at Umartkot. He did not advocate Infant marriage but early marriage:—

With regard to "Suttee," all I said was that even this much-abused (and therefore justly condemned) custom had helped to nourish the spirit of self-sacrifice. I explained that deep natural affection permeated by this spirit was really what constituted "love;" and I added that in describing the custom as meaningless cruelty and blackest barbarism, people forgot the far-reaching effects it had in stimulating wifely affection and devotion, and in developing all the higher nature of the Hindoo matron.

The root idea of Suttee is that your husband is your God. When he dies all dies. The husband not only wants her wifely devotion, but that she should be his chattel and live for him and his alone. She is not to look for reciprocity; to be tolerated is quite enough for her. We know nothing more detestable than this kind of union. It is impossible that the wife should have true love, in any acceptance of the word known to Christians, where this root idea obtains. Eliminate reciprocity and love finds no atmosphere that it can breathe. According to the old Hindu idea the wife is of value only as she helps her husband to glorify himself. —WHO, a few years ago, would have expected to see Mr. Gladstone consecrate the

splendid gift of his eloquence to the defence of the Parnellites?

—By the May laws the governors of provinces in Germany are empowered "to veto the appointment of any priest when they have reason to believe that he will act contrary to the laws of the empire, or will in any way trouble the public peace." The Bill to amend the May laws which has passed the House of Lords and is now before the Lower Chamber, entirely abolishes this right of veto, with a single reservation which has been accepted by the Vatican. The permission to re-establish the religious orders, does not include the Jesuits.

—We have received a printed "Statement" signed by "two new converts" at Dharwar, complaining of somebody connected with the Mission, asking us to publish the same. It does not accord with our ideas of justice to publish *ex parte* statements of this kind.

—MR. DADAJI BHIKAJI, sends a long letter to the *Times of India* to show that his attempt to be recognized by the powers that be as the lawful husband of Rukhmabai is not so unreasonable as the public suppose. He says the accomplishments of the lady have been exaggerated and his own attainments disparaged. He says the ground of the resistance offered is the unwillingness to part with certain properties. He publishes the will of Junardhun Pandurang, and adds:—

"From this will it be perceived that my mother-in-law, Jaentibai, was left sole heiress to the property of her first husband, Mr. Junardhun Pandurang. By her second marriage with the late Dr. Sakharam Arjun she became disinherited, and my wife, Rukhmibai, became the sole heiress. If this will and this property had had no existence, there would have been no case of Dadaji vs. Rukhmibai, and there would have been no separation between myself and my lawful wife."

—A CORRESPONDENT of the *Kaukab-i-Hind* tells about a visit paid by Rev. C. L. Bare, with a number of Native ministers, to a Pilgrimage at Gola Gokaran Nath. Some missionaries of the Arya Society, followers of Dyanand Saraswati, seemed determined to frustrate the work of the Christian missionaries, and wherever they went took up a stand close by to draw away the people. They loudly declared that in this Mela not one should become a Christian, and warned the people against listening to the Christian preaching. However, thanks be to God—says the writer—we had the privilege of baptising sixteen persons at this very Mela. Among them were Brahmins, Thakoors, Kurmis, Chumars and Lodhis. At last, in connection with the baptism of a Kurmi named Durga, there was a tumult and the crowd tried to snatch the man away, but were unsuccessful, though the preachers were beaten with clubs.

—MISS LEONARD has been conducting nightly meetings at Grant Road Church all this week. The meetings have been very well attended, and the presence of the Spirit of God, both in his converting and sanctifying power, has been manifest. The meeting begins with the singing of a number of favourite hymns, with prayer; Miss Leonard then reads a portion of God's word, making appropriate remarks; then delivers a Gospel address, mostly hortatory, with frequent appeals to the hearer. They who have been convicted by the truth, of their

need of salvation or of a more thorough work of grace, are invited to come forward to be spoken to and prayed with. The last hour of the meeting is quite informal, without being disorderly; the aim is to bring all to Christ to receive such blessing as they specially need. Many bear testimony as to what the Lord has done or is doing for them. Many Christian workers take part in these meetings and find it very refreshing to be where hearts are opening to receive the grace of God.

—THE meeting on Wednesday at the Fort M. E. Church, took the form of a farewell meeting to the Rev. C. R. Thoburn, leaving for America. Messrs. Morris, Price and many others gave expression to their feelings (1) of thankfulness for his ministry and (2) of regret for the failure of his health necessitating his departure. It was evident that the pastor had greatly endeared himself to the congregation, and his absence will be felt as a trial. An address on behalf of the church was accompanied by the presentation of a purse, and one on behalf of the Sunday-school was accompanied by some handsome presents. Mr. Thoburn left yesterday for America. Mr. Bowen has in the meantime been asked to take charge of the Church and has consented to do so.

—WE regret that Mrs. Eddy, whose husband, the Rev. B. T. Eddy of the S. I. Conference, died at Bangalore, Jan. 12, 1886, has found it necessary to leave for America with her children. She has the true missionary spirit and her desire was to remain in Mission work in this country, but Providence seems to have otherwise ordered.

—THE Rev. Lal Behari Day, with Mrs. Day and children, is in Bombay on a visit to Western India. Mrs. Day, after an absence of 27 years, revisits her birth-place. Some will remember her as Buchobai, daughter of the Rev. Hormusji Pestonji. Mr. Day is Professor in the Hoogly College, and is well-known for his writings.

—THE wreck of the P. and O. steamer *Tasmania*, off Corsica, with some 274 homeward-bound passengers on board, is a sad event but might have been more deeply tragical than it is. The word "safe" telegraphed hither by a lady passenger was the first intimation of the wreck. It is matter of much thankfulness that all the passengers were safely landed, and have been since conveyed to Marseilles; but the wonderful success of the efforts in their behalf, make us grieve the more that the Captain, his fifth officer, the quartermaster and twenty lascars should have perished.

—THE *Indian Christian Herald* has much to say about a marriage between the daughter of a Native Christian and a non-Christian Native. We cannot but think that our contemporary has been misinformed when he says that the officiating Minister omitted from the Ritual the name of Christ, not to hurt the feelings of the bridegroom. The Minister has no authority from the State or from the Church or from the Head of the Church, to do this.

—THE Rev. Dr. Mackichan, of the Free Ch. Mission, has left for England, hoping to return after the monsoon. The Rev. D. G. Deimler has also left for Europe with his family, on furlough. The Rev. W. T. S. Tisdall has been transferred from Umritsar to Bombay, to carry on the Mission to the

Mohammedans, of which Mr. Deimler has had charge.

—THE Rev. J. Bambridge, Church Mission, Kurrachee, has left for England on furlough. He sailed on Wednesday. He has had ten years of unbroken labour in Sind. Friends of the cause will remember in their prayers these returning missionaries, and the charges they leave behind them. Mr. Bambridge had the privilege last Sunday of baptizing five adults, four men and one woman. It may be mentioned as a speciality that Mr. Bambridge was entertained by the Native gentry of Kurrachee at a soiree in the Max Denso Hall, and presented with an address and a sum of money with which to have his portrait painted in London and sent out to be hung up in the said Hall.

NOTICES OF BOOKS AND REPORTS.

"*Minutes of the South India Annual Conference, Eleventh Session.*" These Minutes have been handsomely printed at the Anglo-Vernacular Press, Bombay. So far as we have had the opportunity of examining them, they are free from the mistakes which disfigured the Minutes of the previous year. This is the last issue of the S. I. Conference Minutes, the Conference having been divided. Thirty charges are here reported on. From the Statistical tables we gather the following: Probationers, 682, (including Native work, 233;) full members, 1,363, (including Natives, 234). Increase on previous year, 36 probationers, 26 full members. Local preachers, 66, (last year, 61.) Deaths 45, (last year, 35.) Children baptized, 203. Adults, 65, (last year, 82.) Church buildings 30; value Rs. 348,251. Sunday-schools, 65; teachers, 359; scholars, 3,630. Raised for local Missions, Rs. 10,086 (last year, Rs. 15,996.) For Ministerial support, Rs. 72,767 (last year, Rs. 53,602.) These figures are in many respects encouraging.

Report of the United Presbyterian Mission in Rajputana. The staff of ordained missionaries numbers 14, of whom three are physicians, with one unordained medical missionary, and one lay missionary. Zenana agents, 9. Native agents, 37. Adults baptized last year, 12. Total of communicants, 445. Chr. community, 1,019. Orphans, 30. Total of scholars, 5,029. Umrak Singh was ordained as Native Pastor at Beawar, in March of last year. We have already spoken of the opening of the Martin Memorial Church at Nusseerabad. At Ajmere we hear of the lapse of Muhammed Shah, a convert from Islam, for many years employed as a Mission Catechist. Failure on the part of some other converts, is spoken of. On the other hand there are some accessions of an encouraging character. Dispensaries are found at six of the stations, and the very large number of 134,391 cases are reported as under treatment last year; surgical operations 3,777; in-patients, 587. The press at Ajmere has been kept fully employed. The reports from the different stations show how common it still is for designing men to put on the cloak of religion that they may curry favour with missionaries and obtain some worldly advantage, and show also how impossible it is for them to go on for a length of time undetected. Bazar-preaching and Itinerancy are carried on in

most of the districts, and increased attention is given to Zenana work. There are 9 anglo-vernacular schools, and 83 vernacular; 9 of these last are girls' schools. Jodhpore became a station of this Mission in 1885. Rev. Dr. Somerville is in charge,

We are favoured with the following: *Help to Heart Purity*, in Tamil, March, April. *The Bombay Diocesan Record*. Dadaji Bhikajee's Exposition of his Case vs. Rakhmabai. *Report of Mission to Lepers*. *Report of Tract and Book Society*. *Report of Bombay Auxiliary Bible Society*. *Report of the Ludhiana Mission*. *Oxford Daily Record of the Gospel Temperance Mission*. *Bible Society's Reporter*, March. *Madras Church Missionary Record*, April. *Report of the Wesleyan Mission, Mysore*.

INTERNATIONAL BIBLE STUDY.

April 24. — Gen. 47: 1-12.

See last Guardian.

May 1. — Exodus. 1: 6-14.

Commit vs. 12-14.

Golden Text.—"He increased his people greatly; and made them stronger than their enemies."—Ps. 105: 24.

THERE is a discrepancy between the English S. S. Union's Series and that of the American S. S. U., on this Sunday, the former taking Gen. 50: 7-26, the latter Ex. 1: 6-14 for the lesson. The sequence of the narrative appears to be best secured in the last, so we take that.

"And Joseph died and all his brethren and all that generation." No matter what distinction may be made in the conditions of men in this life, they all pass out of the world by the same humble door. All show that they are the followers of Adam, in the matter of transgression; and death has passed upon all men, for that all have sinned. Formed of the dust, unto dust shalt thou return. Thanks be unto God who giveth us the victory through our Lord Jesus Christ. The whole creation groaneth, waiting for the manifestation of the sons of God. The word of God liveth and abideth forever.

"And the children of Israel were fruitful and increased abundantly, and multiplied and waxed exceeding mighty; and the land was filled with them." We note the variety of expressions used to give emphasis to the fact that the ratio of increase was abnormal. There was a special providential superintendence, securing a much more rapid development among the descendants of Abraham than among the other inhabitants of Egypt. We are not much surprised at this; we are surprised that we do not find such an abnormal development generally in families and tribes that serve God. We in our short-sightedness would have said that this would be the best way of correcting the evil that abounds in the world. But God will not avail himself of anything that might even seem to be of the nature of a subterfuge. Perhaps this is one of the things concerning which he wishes to be enquired of his people to do it for them. They tell us that the heathen portion of the world have this century increased by about two hundred millions, while the evangelized have only increased three millions. Where is the

victory which overcometh the world, even our faith?

"Now there arose a new king over Egypt which knew not Joseph." The human heart very readily throws off the sense of obligation. Gratitude is very well as a visitor, a sojourner, but not as a perpetual resident. By and by the rulers of Egypt began to grudge the Israelites the ample domains with which they had been invested. Some of the court favourites looked with a wistful eye upon these extensive pasture lands and commodious houses. Some politicians began to call attention to a danger every day becoming more imminent; should war break out with a foreign power, what more likely than that these Goshenites should league with the enemy and betray the land into their hands? We at the present day think it an advantage to a state to have immigrants from abroad, no matter in what numbers; but this is true of new countries, sparsely populated, rather than of the countries of Europe. When the Huguenots were driven in large numbers into England, there was trepidation among politicians as to the injury these foreign artisans might do to home industries; but a more enlightened spirit welcomed them and they became a blessing to the country.

The politicians of Egypt decided to set taskmasters over the Israelites, to set them hard tasks and crush them with sore labour. Under the direction of these masters they built two treasure cities, Pithom and Raames. Excavations carried on, on the sites of these cities, within a year or two, have brought to light extensive remains. There were probably extensive and massive granaries, for the supply of the armies and of others dependent on the crown, or for the storing of grain taken as tribute from the people.

These measures were not successful. In spite of them the Israelites continued to increase. Harsher measures were adopted. They were treated with cruelty. Orders were given to show the utmost rigour towards them, so that their lives should be bitter, and they themselves long to get away from the country. Yet when the time came that God would deliver them, the rulers would not surrender the privilege of oppressing and maltreating them. They were now treated as slaves, and compelled (as the *fellahs*, the Egyptians themselves, have been in modern times) to labour at the public works. Josephus says they were used in constructing pyramids, making dykes, &c. It is quite possible, though the greatest pyramids appear to have been made before this period. In some of the numerous scriptures found among the monuments of India, representations of the Israelites at work have been identified.

to China, in connection with the Inland Mission, they ask if this movement should not stimulate in a direction more far-reaching, viz., praying and striving for a vast army of Native workers, mostly unpaid? Anticipating perhaps that this objection might be raised by the converts, Why we unpaid, and not the missionaries? these remarks are made:—

"Is there not altogether a difference between a man such as Paul, who had to travel from place to place, and the localised overseers of the flock of Ephesus? Paul might have been paid, and often was paid; but how many read Acts xx. without noting that Paul enjoins all those elders of the flock at Ephesus, whom he styles bishops, to accept no salary. He who might have well received pay reminds these same overseers (Acts xx. 34, 35) that by his own hands he had supported himself and his co-workers, in order to set these overseers an example, that they should so labour, in order not only to sustain themselves, but to have an overplus to contribute to the weak."

We do not think it correct to say that Paul was often paid, for he declares, in the most express terms, that it was an absolute principle with him "to make the Gospel without charge," and even goes so far as to say that it were better for him to die than that any man should make his glorying void. He admits that the Lord has ordained that they who preach the Gospel should live of the Gospel, meaning thereby that Gospel preachers may expect to be sustained by the gratitude awakened in those who hear from them the word of life. But I have used none of these things, he says; neither have I written these things that it should be so done to me; for it were better for me to die than that any man should make my glorying void. This is in 1 Cor. 9. At Corinth he had found Aquila and Priscilla: "And because he was of the same craft, he abode with them and wrought: for by their occupation they were tent-makers." This is mentioned quite incidentally. He spent two years at Corinth. His first letter to the Thessalonians reminds these Christians how he had laboured for his own support there. "Ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable to any of you, we preached unto you the Gospel of God." Again in the second epistle, 3: 7, 8: "We behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us." Observe here the words *night and day*; we suppose that sometimes the work of the Gospel would leave him little time for secular work, and so he had to encroach on the hours of the night. He evidently believed it to be of the utmost importance to give such an emphatic and indisputable setting forth of the disinterested love of the Gospel, and he was unwilling to throw even the shadow of the burden of his own support upon those to whom he preached the Gospel. He was most frugal in all that related to his own support and comfort; few could get on with so little as he could; and on the other hand his conception of pastoral work made great demands on his time; see Acts 20: 18-21; time was more to him than money; yet how tenacious he was of his

principle. Once and again he received gifts (not pay) from the Christians he had left behind him; but this left intact the principle on which he acted, to give the most signal demonstration possible of the disinterestedness awakened by the Gospel, and furnish an example that his converts might follow. It is when Christian love leads us to sacrifice our rights, assuming the burden of our own support, that we may count upon pleasing the Master and opening up the way of the Gospel.

We do not say that the New Testament lays down the same rule for all places. But with regard to the elders [overseers (A. V.) or bishops (R. V.)] of the flock of Ephesus, Paul is very particular on this point. Now, in the face of the allegations of Rev. James Johnstone, returned Presbyterian missionary, that since Carey's day the heathen and Mahomedans have increased 200 millions by births alone, whilst in the same hundred years Protestant missions have won only three millions out of them, might we not in our present emergency consider Paul's plan with the flock at Ephesus? In the face of the disaster of the simulated awakening excited by the love of money, experienced by Dr. Nevius in his earlier work, might we not in many places adopt that plan? When we hear of so many nominal native Christians in India, has not the time come, especially when we are told again and again that India believes in self-denial?

Many, at the present day, are coming to see that the promises of the New Testament authorize us to look for grander displays of the power of our Leader and Commander than we are now witnessing, displays of a kind fitted to impress the carnal world that we want to save. But it stands to reason that we cannot expect these apostolic signs, until we ourselves lead apostolic lives. It would be a grand thing if the membership of the Church gathered in heathen lands exhibited the self-denying spirit of Paul, and if many earnest preachers were found in all our cities who refused to give up the privilege of earning their own support. But where are these converts to get their ideas of Christian disinterestedness from, if not from the missionaries? Can we then dispense with the Pauline example in this respect?

EARLY CHURCH HISTORY.

THE Israelites of old gloried in the sacred oracles committed to them, yet they neither obeyed them or understood them. It was a great crime in their eyes to elide a single letter from the Scriptures, yet so ignorant were they of the real teaching of those Scriptures that when the will of God therein expressed came before them in the person of the Lord Jesus, "they saw no beauty in him that they should desire him" and crucified him as an impostor. How readest thou? is still an important question. Millions of copies of the Bible are issued annually, identical to a letter, yet A's Bible is very different from B's and B's very different from C's. Every man has his own spectacles, hiding or revealing according to his mental and moral affinities; happy are they who know no such spectacles and are far from any desire to make the word change its testimony. Many engage in controversies for which there is no possible solution, because their Bibles differ. It is all there in black and white; but the disputants have coloured glasses,

The Bombay Guardian.

SATURDAY, APRIL 23, 1887.

UNPAID NATIVE CHRISTIAN AGENCY.

THE *Christian* (March 24) publishes a letter signed Reginald Radcliffe and James E. Mathieson, addressed to missionaries in heathen lands. Referring to the movement to send one hundred additional missionaries

As it is with the Bible so it is with the History of the Church. Facts are stubborn things, but facts looked at from different points of view differ materially. The killing of Julius Cæsar in the Capitol was a fact; let an admirer of Brutus tell the story and the conspirators are noble patriots; let an admirer of Cæsar tell it, and they are atrocious regicides. How can one who has a false conception of what the Church really is, give us the history of the Church? The High Churchman can see nothing in Patristic records but what favours his own views and he hunts down the schismatics of the early centuries with the same keenness of scent with which he pursues the sects of the present day. The evangelical Non-conformist finds reason to believe that many religious bodies of the early centuries who were branded as heretics, were men who had the truth and would not surrender it or soil it. A great deal of circumspection is necessary in reading Church History, for we are in danger of being seriously misled. We should be sorry to accept even Augustine's account of those whose persecution he encouraged. Imagine a Pusey writing the History of the Church of Christ in England from 1825 to 1875, and future generations dependent on that for their knowledge of the religious parties of these days! Reflections and considerations of this kind have led us to exercise great caution in accepting the descriptions given by ancient writers of certain Christian bodies said to be heretical. Neither the Church of Rome nor the Greek Church nor the High Church party in England, can be trusted to furnish us with the true annals of the Church of Christ.

We are led to make these remarks by the perusal of a book entitled "*Early Church History to the death of Constantine*." Compiled by the late Edward Backhouse." 2nd Ed. Hamilton, Adams & Co. 506 pp. 8vo. Edited and enlarged by Charles Tylor. There have been some severe strictures on this work, chiefly because it gives a very different picture of the early church from that which has been commonly received. Edward Backhouse of Sunderland belonged to the Society of Friends. The thought readily presents itself that in his study of Patristic Literature, he would be biassed by his own views, and in keeping clear of the Scylla of Sacramentarianism, he would be likely to carry us to the Charybdis of Ultra-Independence. The book, however, seems to have been prepared with an unusual freedom from bias. Of course the author would not object to the exercise of caution on the part of the reader, so as not to adopt wrong views on either side. It is chiefly a compilation, but very judiciously made, and should be read by those who have allowed so-called Catholic writers to prepossess their minds. It is written in an interesting style.

Here is an extract from this book:—

"The name of Marcus Aurelius is associated with all that is pious and enlightened in classic heathenism and the habit of self-examination which he cultivated might be proposed for imitation to many who profess a purer faith; but being ignorant of the Gospel or accounting himself too wise to accept it, he allowed himself to be numbered among its persecutors. What he thought of its professors may be seen from his *Meditations*. 'The soul' he says, 'should be ready when the time has come for it to depart from the body, either

to be extinguished or to be dissolved, or else to subsist a while longer with the body. But this readiness must proceed from its own free choice, and not from mere obstinacy as is the case with the Christians.'"

The philosophy of Marcus Aurelius led him sadly astray, both in his self-examination and in his judgment of the Christians. If the latter had consented to offer incense to the image of the Emperor, that would have entitled them to live. Never were convictions truer or nobler or more worthy of respect than those which he sought to stamp out by the most barbarous punishments. He encouraged shameless informers to denounce the Christians of their acquaintance, by making over to them the property of these Christians. The best men in the Empire were treated as the worst, and the worst were enriched and exalted. Five verses out of the New Testament would have done more for him than all his self-examination did. We refer to this matter because we have here in India those who cling to a philosophic form of their hereditary belief, and set themselves in antagonism to the Gospel of the grace of God.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "*Bombay Guardian*."

DEAR SIR,—I shall be very grateful if you will allow me to return my warmest thanks to my Missionary, and other, friends for their great kindness and hospitality since I came out to India in November; owing to their kindness, and the good hand of my God upon me, I have had the brightest and happiest tour I have ever had in my life, and I pray God that it may redound to His glory, and to the furtherance of the cause of Christ amongst our poor suffering brethren, the lepers of India.

Any friends wishing to give donations towards the work amongst the lepers can send them to The Alliance Bank of Simla, The Mussoorie Bank, or The Uncovenanted Service Bank, Nynee Tal, to be placed to the credit of "The Mission to Lepers in India."

I hope to leave for home on the 22nd, but any friends wishing last year's Report, or any information, should send me a post-card to the address given below. I shall be specially glad to hear from any one who contemplates beginning work amongst lepers.

I enclose a copy of our last Report and shall be glad if you will kindly notice it, you will see that the good Lord is owning the work.

Faithfully yours,

WELLESLEY C. BAILEY,

Secy., The Mission to Lepers in India,
17, Glengyle Terrace, Edinburgh.

DEAR FRIEND,—There is a translation of the Gospel of Matthew published in this city which renders the last verse of chapter Eleventh in this manner "For my yoke is SERVICEABLE and my burden light." The translator has made an especial study of the Greek word CHRESTOS which he thus renders SERVICEABLE instead of EASY and endeavours to show that as a term applied to God in several places in the Scriptures, it represents an attribute which should make Him the most honoured and endeared by us.

In Luke 6: 35 "Love your enemies and do good and repeatedly loan, hoping upon nothing, and your reward will be much and you will be sons of Highest, because He is chrestos (serviceable, need supplying, useful or necessary) upon the unthankful and wicked ones."

Is this not a close cutting Scripture for us who profess to take them as the man of our counsel and guide of our lives?

To be SERVICEABLE upon such unpromising cases as the unthankful and wicked is our bounden duty and privilege because the God whom we profess to love and obey is so and Our Lord Jesus Christ requires us to be like Him in this respect.

Rom 2: 4 "Or the riches of the chrestotetos SERVICEABLENESS of Him and the forbearance (literally HOLDING BACK) and the long suffering you are despising, unknowing because (or that) the chrestos serviceable of the God into repentance is leading you?" Here all of us who judge others are charged with despising (literally BEING PRUDENT AGAINST) the SERVICEABLENESS or helpfulness of God, ignorant that this very characteristic of BEING SERVICEABLE is leading us into repentance. The inference then is that instead of judging others we should be useful to them thus leading them by this God-like disposition and conduct to a change of mind.

1 Peter 2: 3 "If indeed you taste because (or that) SERVICEABLE the Lord" Here we are compared to babes: and if any one has occasion to know the need and desirableness of one who is need supplying or useful to him it is a babe.

Rom. 11: 22 Lo therefore CHRESTOTETOS a SERVICEABLENESS and an INCISIVENESS or severity (literally a cutting off) of a God: on the one hand, upon those falling away, upon however, you a SERVICEABLENESS of a God, if you would remain upon the SERVICEABLENESS, since also you will be cut out."

Here this chrestotetos SERVICEABLENESS or NEED SUPPLYINGNESS is mentioned three times as a God-like nature which we must abide in or be cut out and cast off. The language shows that it is not simply God's HELPFULNESS or SERVICEABLENESS to us, which will keep us but the same characteristic in us derived, it is true, from Him.

Eph 2: 7 "In order that may be shown in the ages the oncoming ages the surpassing riches of His grace in CHRESTOTETOS a SERVICEABLENESS upon us in Christ Jesus."

Titus 3: 4 "When, however, the CHRESTOTETOS SERVICEABLENESS and the friendliness to man appears upon of the Life-giver of us a God," (or more in accordance with English idiom,) "When however the SERVICEABLENESS and the philanthropy of our Life-giver God appears."

We have not space to give those from the Septuagint, but it will be seen that God's SERVICEABLENESS is no slight thing especially as it is made a characteristic for us to imitate even as the Lord told us to wash one another's feet he having done so first.

It is hoped that this view of an interesting word will call out some friendly discussion but especially is it desired that whatever the shade of meaning we may put upon it that it be an active characteristic of us *

Yours truly,

J. CROSSETT.

P.S.—I copy this paragraph from a newspaper being a criticism of the Revised Version. Matt. 11, last verse, "Should be 'For my yoke is useful, etc., this idea contained in the word CHRESTOS being that of the good that inheres in true utility.'"

NEW BOOKS.

DEAR BRO.—Please allow me to explain that the advertisement of Major Churchill's book, "Forbidden Fruit," in the *Guardian* has been incorrect. The price is Re. 1-14-0, postage 2 as. I now have a good supply. For other books, see published lists.

As persons who do not understand exchange rates cannot see why the Tract Society, my Book Depot and others charge 12 annas per

* We deprecate any further discussion of this. —Ed. B. G.

shilling, I may say that in my last remittance for books to England, I paid Rs. 14-6-0 per £. This is just 11½ annas per shilling. The old phrase "8 annas=1 shilling" has for some time been among the dead languages.

W. J. GLADWIN.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculia Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 a. m. and 6 p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Service, 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor.
Sunday-school, 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD.—Rev. J. S. Stone, M. D., Pastor.
Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON.—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church,
7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

BOMBAY DISTRICT PRAYER LEAGUE.

At the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

April 23—3 Jno. 8, "Look to yourselves . . . that ye receive a full reward."
" 30—Jno. 12, 24, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit."

As I am leaving India, I have authorized the Rev. J. S. Stone, M. D., to act for me as Treasurer of the Education Fund of the South India Conference. All monies should be sent to him at as early a date as possible, in order that a profitable investment may be made for the remainder of the year.

C. R. THOBURN.

Bombay, 20th April, 1887.

WESLEYAN METHODIST SERVICES.

Sunday, April 24th.

Young Men's Christian Association, Apollo Bunder, 11 a. m. Mr. John I. Staples, 6 p. m. Rev. G. W. Clutterbuck.

Parel Road, Byculia, 11 a. m. Rev. G. W. Clutterbuck, 6 p. m. Mr. John I. Staples. Sunday-school, 4 p. m.

Cordial invitation to all,

Epitome of News.

SATURDAY, APRIL 16.

—With effect from to-day the charges on Foreign money orders and British postal orders will be regulated by schedule 30, viz. 1s. 4½d. per rupee.

—A correspondent of the *Times* shows that Mr. Parnell's name was appended to an address in 1881 alongside the signatures of three Phoenix Park murderers.

—The daughter of one Santhian of the Pulla caste at Poolangudi was supposed to have been possessed with the devil, and to have remained barren in consequence. Kodangikarers (exorcists) were consulted, and one among them, after invoking the devil, said that nothing short of a human sacrifice would be acceptable to the Demon, and, if that were offered, she would be relieved and become fruitful. The father accepted this revelation as inspired, and sought means to propitiate the devil. On a certain night, as previously arranged, the father, the exorcist, and five or six others met near a tank with toddy, cocoanuts, &c., to make the offering. The exorcist began with the poojah, burned incense, broke cocoanuts and uttered incantations, while two of them were sent to fetch the victim, one Savathi Udayan. On the arrival of Savathi, they retired to another side of the tank, where both toddy and arrack were given to him and to one Tuthukarupa Thaven. The unsuspecting victim Savathi drank freely of the fatal cup till he became as helpless as a child. The diabolic confederates caught him by the hair and threw him down, then another held him by the head, two more by his legs, and having thus secured him, one of the gang deliberately cut off his head. The blood was collected in a chatty and subsequently mixed with rice, and a few balls of this bloody mixture were thrown up into the sky for the mischievous deity. This done, they returned to the corpse, which they hacked in sundry places, to deceive appearances and to put the police on the wrong scent, threw it into the tank, naked, one of them having walked away with his cloth. The body was soon afterwards found floating in the tank. The police of Rajasingamangalam conducted the investigation, and six persons have till now been arrested by them, two of whom have made a clean breast of the whole matter as above related.

MONDAY, APRIL 18.

—Dhunbai a Parsee woman, married on Thursday, committed suicide on Friday.

—A child 8 years old, daughter of Sergt. Harrison, fell into the sea at Pilot Bunder and was drowned.

—*Times of India*: On Friday, Mr. W. Maidment, Assistant Secretary to Government, Military, Marine and Ecclesiastical Departments of the Secretariat, retired from the service after an honourable official career of forty-nine years. At 10 o'clock that day, Mr. Maidment delivered over charge of his office to his successor, Mr. A. R. King, late chief superintendent of the office, and after the usual preliminaries of delivering over and receiving charge, the members of the office establishment met to bid farewell to Mr. Maidment. Mr. King, in a few appropriate words to Mr. Maidment, said that the establishment regretted parting with so kind a superior, and hoped that he would live long to enjoy the special pension for which he had been recommended to the Government of India. Mr. King then presented Mr. Maidment with a valuable ice-pitcher, richly worked and engraved, as a token of the esteem and goodwill of the establishment.

A Government notification speaks in high terms of the services rendered by Mr. Maidment.

—Mention is made of the death of Mr. Wm. Walker, well known in Bombay journalism 30 years ago, for letters signed Tom Cringle. He died in Bombay, aged 81 years.

—The telegraph lines to Manipur via Kohima and to Bhamo via Mandalay were opened.

—*N. Y. Independent*: Every one who knows anything of the modern history of Egypt knows that the miseries and disasters find their origin in the financial follies of Ismail Pasha. When he ascended the throne in 1863 he found a national debt of only some £3,000,000, and he left a debt in 1879 of almost £100,000,000. This debt was contracted by a series of loans that were, indeed, disastrous to the borrower through the excessive rates of interest charged by the English money-lenders. But why were the loans needed? There was the annual income of at least £10,000,000, which had enabled Mehemet Ali to carry on wars of conquest and invasion and had left Abbas a yearly surplus. Why did Ismail require more than they? Simply because he had set out to transform in a day and at whatever cost the institutions and methods of the Orient after the model of the slowly developed institutions and methods of civilized Europe. Nothing could stay him in his mad desire to Europeanize Egypt. But he sought to do it in despotic ways. The condition of the fellah, always bad, was, under Ismail, hopeless. He was ground down and tortured to the last degree to yield enough to pay the interest on the debts the Khédive recklessly rolled up.

TUESDAY, APRIL 19.

—Gunpat Anundrao has been sentenced to a month's imprisonment for attempting to sell an indecent book.

—The Hibbert lecturer this year will be Professor Sayce, and the subject will be Assyrian and Babylonian religion. The lectures will be delivered at the end of April and during May, both in London and Oxford. The Hibbert trustees have also in the press a work by one of their scholars, Mr. H. W. Wallis, of Cambridge, "On the Cosmology of the Rig Veda: a Study in Indian Logic."

—The home papers announce the death of Viscountess Strangford, on the 24th ult., on board the steamship *Lusitania*, in the Mediterranean. She was on her way to Port Said for the purpose of organizing and opening the new hospital for British seamen which is being erected there by subscription. At the time of her departure she was in very delicate health, but hoped that the sea voyage would benefit her. It appears, however, from the telegram received from Naples, that she was taken ill on the 21st, and died on the 24th of cerebral apoplexy.

—We regret to announce the death of Mr. Vithal Bhau Daji, late Sessions Judge of Nawsaree and eldest son of Dr Bhau Daji. Mr. Vithal died at his residence in Girgaum, on Saturday last, after a short illness. He was only 39 years of age and leaves behind him a large family.

—*Overland Mail*: The West African Telegraph Company has received a telegram stating that Tippu Tib has met Mr. Stanley at Banana and accompanied him up the river; and that it is said Tippu Tib has been appointed Governor-General of Stanley Falls. The *Times* of yesterday publishes a letter from Mr. Stanley confirming this last statement.

—An important *plébiscite* has been taken at Glasgow. The questions submitted for answer were:—1. Are you in favour of the people having the entire control of the liquor traffic by their votes? 2. Are you in favour of the prohibition of all licences for the common sale of intoxicating liquors? 3. Are you in favour of the reduction of the present number of licensed houses? 4. Are you opposed to all new licences? To the first question the replies were—"Yes," 77,246; "No," 8,535; neutral,

4,124. To the second question—"Yes," 57,704; "No," 19,411; neutral, 5,556. To the third question—"Yes," 71,427; "No," 9,591; neutral, 4,445. To the fourth question—"Yes," 68,302; "No," 11,230; neutral, 4,506.

WEDNESDAY, APRIL 20.

—*Times of India*; Rev. Jas. Long: Besides the Selections from the Records he illustrated the Biblical truths from Oriental proverbs, going as far afield as Russia in search of what he held to be Oriental wisdom. His latest published work, *Eastern Proverbs and Emblems, illustrating Old Truths*, one of Trübner's Oriental Series, "begun," as he says in his preface, "a quarter of a century ago in the jungles of India for the instruction of peasants and women," and giving proverbs translated from at least a score of languages, is said to be a marvel of industrious research. For many years his has been one of the most familiar faces in the reading room of the British Museum, and he is said to have suffered for some time back from chronic bronchitis.

—Lady Strangford, whose death is just announced, married her husband under curious circumstances. Lord Strangford had written a severe review in the *Saturday Review* on a book that she had published. She sought to make his acquaintance to discuss the book with him, when she made it so clear to him that the lady had greater merits than her book that he married her.

—The following remarks are from the *Hindu Herald*, published in Calcutta:—"Mr. A. O. Hume, we hear, is not well, and has gone to Simla. Like most of our countrymen, we are fully inclined to believe in his sincerity for our political amelioration. But we must confess that we are really tired of the meetings got up by him and his followers for agitating about the reconstitution of our legislature on a representative basis. So little are we capable of appreciating the value of Mr. Hume's pet scheme that we would not be sorry at all if he would retire from the arena of our politics for good, and pass the rest of his life in the Himalayan regions like his namesake, Mahatma Hume. We would also feel glad if he would take some of his followers along with him so that they may not meddle or muddle in politics as they are now doing."

—*The Epiphany*: The *Hindu Herald* has a fierce attack upon the Hindus who ape European customs, especially those who eat beef and drink brandy. But we are not quite sure that our contemporary has said exactly what it intended to say when it warns those who are "determined to improve physically by taking meat daily," as they "become hardened in guilt," against "losing their power of re-creation and discrimination in course of time." It would not be a cause of regret if the *Hindu Herald*, for instance, were to "lose its powers of re-creation." We dare not suggest a course of beef-eating, with that object. Nor dare we suggest that our contemporary has intentionally perpetrated a somewhat brilliant printer's error when it concludes its article on beef-eaters by an allusion to "our Ox-idental brethren."

—*Rock*: It is understood that on May 22nd, the Sunday after Ascension Day, the Speaker and the members of the House of Commons will attend St. Margaret's, Westminster—their recognised church—at a Jubilee Thanksgiving Service. The preacher will be the Bishop of Ripon. The last time when the House of Commons attended in State was on May 4th, 1856; but the occasion which is best remembered was March 21st, 1855, during the Crimean War, when Canon Melville preached.

THURSDAY, APRIL 21.

—*Bombay Gazette*: We understand that after some hesitation, Professor J. A. Dalal, M. A. LL. B., has accepted the position of Principal of the Guzerat College at Ahmedabad, which has now passed under the administra-

tion of the local committee. Mr. Dalal was for a considerable time in charge of the College during the absence of Mr. Best, and the conspicuous position it achieved in the various University examinations during that time seems to have made it a very popular institution in the Presidency, and attracted the attention both of the Director of Public Instruction and the Government of Bombay.

—The *Str. Verona*, with English Mails, left Aden for Bombay, Tuesday, 4 p. m.

—The Bombay Municipal Corporation have voted a grant of Rs. 80,000 to the Victoria Technical Institute.

—A native gentleman, who has been writing an account of his voyage for a contemporary, speaking of Port Said, says:—"Here I saw several coffee houses in a street, in which a number of beautiful women were playing on musical instruments, apparently to induce the passers-by to come in and consume their coffee, tea, wine, &c. Look! here is a civilized way of earning money."

—*Kaukab-i-Hind*: On Sunday last the Hindustani Methodist Church, Lucknow, had its usual Easter procession. The brethren assembled at 6 a. m. at the Centennial School: after prayer, the procession was formed and marched through the streets and Aminabad bazar to the church, a distance of a mile and a half. A number of inspiring hymns were sung and these together with a beautiful banner attracted much attention. The procession halted in the bazar and two short addresses were made by Native preachers. The church was well represented in the procession and we have every reason to believe that good was done. If we are to "tell it out among the heathen that the Lord is king" we should certainly seize upon a time like this and let those about us know how heartily we rejoice in the presence of a risen Saviour.

On such occasions the familiar *bhajan* beginning "Jai Prabhū Isū jai Adhirājā" is especially appropriate: among others we may mention a new *gazal* written by Mr. Saville of Lucknow, beginning "Mubarak, mubarak Masāh ji uthā hai" (sung to the familiar air, "Mujhe ai Masāh teri justojā hai"); of English translations none is better for marching than "Hamd teri ai Bāp" ("We praise Thee, O God.")

—The Rev. J. T. McMahon, of Paori, writes that he has had 46 baptisms since the beginning of the year and hopes to reach 100 during the year.

—*Dnyanodaya*: How little Hindus care for the feelings of women is well brought out in the unfortunate case that is at present before the public. If a man does not wish to live with his wife no one would think of taking the trouble of compelling him to do so, and if authority is wanted to sustain him in his disregard for his wife, a *Shashtra* can be easily appealed to give permission for a man to cast off his wife for even so slight a cause as her speaking so as to offend him; but to make a woman live with a man, however unwilling she may be, they seek to compel her by force, and rejoice even in the interference of a foreign Government to crush her into obedience. Such is Hindu equality and justice when it teaches some cherished custom!

—Same: In his address on Social and Religious reform, before the Brahmo Somaj, Dr. K. R. Kirtikar made the following statement, which, coming from one not himself a Christian, is worthy of being read—"Cast your eyes around, and take a survey of the nations abroad! What has made England great? Christianity! What has made the other nations of Europe great? Christianity! What has started our present religious Somajas all over India? Contact with Christian missionaries! Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson of beloved and honoured memory, Christians again! Christianity has not only been the saviour of man's soul but the re-

generation of man's habitation on earth. What was America when it was discovered by Columbus and what is it now? What were we in the days when our philosophical works were written, and what are we now when our own sacred writings are a dead letter to us, as unintelligible, except to the most favoured few as Greek, Latin, or any other unknown tongue!"

FRIDAY, APRIL 22.

—Death last week, 435.

—*Times of India*: The prices touched by Sterling Exchange on Friday last prove to be the highest of the week. For the mail demand Bank Bills were given at 1s. 5 9-32d., but on Saturday telegraphic transfers were in request. Business was done at 1s. 5 3-16d., 5-32d., 1/2 and 3-32d., and the market has never recovered the fall. It has been rather steady at 1s. 5d., whether for demand or for telegraphic transfers, and it closed steady at these rates last night.

—Same; Allahabad, 21: No further fighting is reported to have taken place in the Ghilzai country, but it seems beyond doubt that the rebels have chosen Mahomed Shah Khan, of the Hotak section, as their Amir.

—Same; Bangalore: During the collection of Jubilee subscriptions in Madras, the Paymaster of Pensioners at Nellore and Chittoor in the exuberance of his loyalty, levied a rupee from each pensioner, who paid it under the impression that they were asked to do so by an order of Government. Some paid under a protest, and others again voluntarily, under a mistaken impression. The matter having been brought to the notice of the Superintendent of Family Payments and Pensions, that officer, under instructions from Government, proceeded to those places, investigated the case, and found that it was so. Government have now ordered a refund of one rupee to every pensioner who was deprived of his money.

—A private of the 2nd Oxfordshire Light Infantry is under arrest, awaiting a court-martial, for having after roll call discharged his rifle loaded with ball cartridge at the cot of Colour-Sergeant King, being under the impression that King was in bed. Fortunately King left his cot few minutes before the shot was fired.

—A recruit of the 28th Punjab Infantry, named Nur Mahomed, ran amuck in the lines at Agra on Saturday. After shooting two sepoy's dead he committed suicide.

—The *Bombay Gazette* has an extended notice of the opening of enlarged premises for the Mission High School at Alibag, connected with the Free Church of Scotland.

Selections.

A NOVEL SCRIPTURE LESSON IN THE ORPHANAGE AT BASIM.

LETTER FROM MRS. MOORE.

WE had been passing through a series of straits. We had almost no food, and the orphans were all in sad need of clothes.

My heart had been burdened and grieved on account of these, Christ's "little ones," especially when I thought of the numbers of Christians living in luxury in our own land, the price of one useless ornament of whose person would supply an abundance of food—and clothes, too—to all these sixteen orphans, and also four missionaries, for weeks. My mind would revert to the time when I used to attend the Tuesday consecration meetings at Beacon Hill, and visions of happy faces and sweet voices of ladies in "costly array," as they stood up to testify of what they felt, and of their entire consecration to Christ, would flit before my mind, and I knew that what was yearly spent on "superfluity" only, in their

apparel, would not only suffice to feed all the orphans in our home for a month at least, but all the four missionaries as well, and enable them to send out an earnest evangelist to preach the gospel in the neglected villages about for at least that space of time. Yet none can doubt the sincerity of these souls; but do they not need to learn more of Him, who took upon Him the form of a servant? Do they not need to consider Him who, though He was rich, yet for our sakes became poor?

Does not Jesus say to you, dear reader, as truly as He said to Peter of old, "Feed my lambs?" As I thought of these things, and then looked on the eager, hungry faces of the orphans, of whom God speaks so lovingly in His Book, as they daily gathered about me, and knew that for a whole week they had gone to bed hungry every night, I could not restrain my feelings, and for two or three days I could do almost nothing but weep, and cry to God in their behalf. Of course, we also at the Mission House were suffering with them, but our need seemed nothing as compared with theirs; we could bear it; for God had taught us both how to be full, and how to suffer need.

One day it came to me that God wanted to teach our Christian orphan girls some lesson from all these things which they were slow to learn, and their slowness of heart might explain the reason for the protracted trial of faith for the food that perisheth. With these thoughts in my mind, I went to my usual daily Bible study with them. The lesson was in Gen. xxi. about Hagar's trial and deliverance. As we read verses 15-19 inclusive, a wonderful light seemed to shine on the Word, and through it upon our own circumstances of trial.

I read, "The water was spent in the bottle, and she cast the child under one of the shrubs," and said, "Now children, you know that for some days you have not had enough to eat. All has been spent. And you know, too, how that, like Hagar, I have wept and cried with God, in your behalf; and, although He has heard me, the answer has been withheld. Now, I believe that God wants you to share this burden, and I am going to do with you just as Hagar did with Ishmael,—*cast you off under a shrub, and let you cry to God for yourselves*; for you see it says, 'And God heard the voice of the LAD.' Now, like Hagar, I have been bearing the burden day after day, I have 'sat over against you, . . . and wept,' yet no answer has come. Now I am going to rest, and you must cry for yourselves."

Smiles broke over the faces of my girls, as I paused, and a new light seemed to shine in their eyes, as they comprehended my meaning.

Some days passed, and there was no deliverance, when one evening, at prayers, it came to me that they might be hindering the answer to their own prayers. I said "Children, you have been crying to God, but no answer has come. I want to tell you one thing,—if you have *even one pice* which you hold as *your own*, and are from any reason *unwilling to give it to God*, and to each other, he will never hear or answer you until you are." I then went on to show them how I had searched the whole house, and sold everything saleable to give them food, and how that even the rupee which a native friend had given to Lily, had been spent for them. As I spoke, one after another left the room, and after a time returned with pice in their hands,—some one pice, some two pice; some an anna; and one girl brought five annas. This collection, about ten annas, or twenty-five cents, served to supply their needs, until deliverance came from other sources. Thus our dear girls learned their lesson. But is there no lesson for the reader to learn in all this?

One more incident I must relate. Soon after this, a beloved sister from another Faith Mission visited us. On the very evening of her arrival, she slipped fifteen rupees into my hand, saying as she did so, that she, and the other

members of the mission to which she belonged, had long felt that God would have them give us twenty rupees, but as she hoped to come on, they had delayed sending it, although at times it had seemed to them that they must send it *at once*. In the meantime her part of the contribution, five rupees, had been stolen from her trunk, so she brought the fifteen rupees only. (Afterwards this sister felt that God would have her make good the loss of the five rupees, so she gave it to me) I inquired particularly as to the time when they first thought God asked them to send the money to us, and found that it was the *very time* when our orphans and ourselves were suffering for food.

Many persons ask, "Why is it, if faith works and faith workers are in God's order, that He suffers them to want for necessary food, clothing, and means, wherewith to push on the work?" May not the answer be found in the above incident? How many have said to us, "We felt we ought to send you five rupees, or ten rupees, but did not do so; something came up and we forgot." And others, "We wanted to send a few rupees, but the sum we could send at the time was so small, that it did not seem worth while." Dear brother, sister, *be obedient to the voice of the Spirit*, do what you feel you *ought to do*, and there will be no more hungry orphans, no more naked to be clothed, no more hindrance to gospel work, either at home or abroad. May God help you to be faithful stewards of that which he has committed to your trust.—(*Times of Refreshing.*)

AN ISRAELITE INDEED.

SUCH is the noble phrase in which is crystallised the possession of those splendid qualities which used to be national characteristics of the race of Abraham; and even now, in spite of centuries of persecution and ignominy, of incessant servitude and unnumbered wrongs, the peerless nation still bears sons and daughters of whom this Divine miniature is an exact delineation. But though this applies to a few of even that portion of the Jewish people upon whom the veil of unbelief still rests, it is far more generally descriptive of those who ever and anon have stepped out from their own darkness into the Gospel's sunny light, and not the least of one brave witness for Christ who has quite recently passed peacefully, and almost unobserved, away.

Some years ago we were privileged to spend a day in the company of Henry Aaron Stern, when he was acting as deputation at a lovely western town. Rarely have we met a nobler intellect or a holier mind. We well remember several incidents of our intercourse, slight perhaps, in themselves, but marking out the nature of the man; for instance, the calm, gentle manner in which he annihilated the theories of the Anglo-Israelites when they had been broached in his presence; and the eager intelligence with which he drank in the lessons of the wonderful works of God taught by a collection of fossils in the house in which we stayed. Of his sufferings in Africa he spoke but very little, but one interesting reference that he made to them we must not pass over. Half-playfully he told us that he always felt very nervous in going to a strange hair-dresser's, on account of the remarks they made about the wounds and scars they found upon his head. We sat up talking that evening till after midnight, but next day he told us that he had risen at five o'clock in the morning, according to his usual custom.

The biography of this remarkable man* will be welcomed by very many, and when they have read it they will not only revere the saint-

ed man of whom it speaks, but will praise the skill of his biographer. The plan of the work has been to quote largely from the journals and letters of the missionary, and others, and then to join and supplement these extracts by the writer's own remarks. Mr. Isaacs, in his preface, very touchingly writes about Dr. Stern as "his friend," and it soon becomes very clear that this is no empty title, that it is from the cup of veneration and tender love that the ink for his pen has been drawn. Not the least interesting feature of the book is the life-like portrait on its frontispiece, while it adds a pleasure to the reader to be told that the proceeds of its sale will go to some suitable and useful memorials to the subject of the biography.

Henry Stern was born of respectable Jewish parents in a German village, and in his youth chose commerce as his vocation in life. Having been offered an appointment in London, he came to England in his twentieth year; but that offer proved delusive, and he found himself rapidly drifting into poverty, when he came under the influence of the Society for Promoting Christianity amongst the Jews, and through its means not only obtained temporal employment, but learned for the first time the word of the truth of the Gospel. Ere long he was baptised, and after having supported himself for a time by printing, was admitted into the Hebrew College, where he proved an adept not only in Hebrew, but in German, French, English, Latin, and Greek. In January, 1844, at the age of twenty-four, he was appointed missionary to Bussorah and Bagdad, and on his way to his post was ordained deacon by Bishop Alexander in the chapel of St. James, at Jerusalem. After a residence of five years in various parts of Persia, he returned to England in the autumn of 1849, was ordained priest, and in the following April was married. Returning to Persia, he preached, among other places, at Hamadan (Ectabana), and it is noteworthy that the seed then sown, after lying long dormant or unobserved, was found by other travellers to have borne fruit twenty-five years after in a flourishing Christian church there, which still exists. He remained in Persia until in 1854 his wife and he both lost their health during an outbreak of cholera. For this reason he was then transferred to Constantinople, and here he was stationed during the Crimean War. At its close he was sent by the committee to the Crimea to see whether the return of peace might lead to any openings for preaching the Gospel among the Karite Jews. Next we find him ordered off into Arabia upon pioneer work, and, after encountering many dangers, recalled to London to report the results of his journey, which seems to have been unusually remarkable.

At last, in September, 1857, he was directed by his committee to penetrate into Abyssinia, and working there in amity, if not in co-operation, with the ancient Ooptic Church, to preach the Gospel to the numerous Jews still inhabiting that country. For a vivid account of what befel him there—his travels, his first successes, his audiences with the king, the intrigues of the Romanists, and the unfortunate action of the European Governments, as well as for many incidental ethnographic details—we can do no better than refer our readers to Mr. Isaacs' admirable book. Amongst other matters in it will be found a graphic history of the rise to power of Theodore, the Kossow vendor's son, as well as a description of the insane nature of his rule, and the gradual decay of it which culminated at Magdala.

Another remarkable man depicted in the book is the Aboona, or Abyssinian Archbishop. When Theodore was first petitioned by Mr. Stern for leave to travel and preach among the Jews of his realm, he bid him, with considerable shrewdness, to ask the leave of his Metropolitan. Going to seek this great man, he happened upon him on a journey, and at

* *Biography of the Rev. H. A. Stern, D. D.* By the Rev. A. A. Isaacs, M. A. (London: J. Nisbet and Co.)

first got the scantiest and most discourteous recognition. On his pressing, however, for an audience, the scene soon changed, and almost immediately the Archbishop, his chaplain, and the missionary got upon terms of the warmest and most confidential Christian friendship. The fact was that the Aboona as a boy had been trained in the Church Missionary School at Cairo, and was consequently ready not only to help the Jew in his mission to his fellow-countrymen, but to use his presence for the benefit of his own Gentile Church. After spending some months in preparatory journeys among the Fallashas, Mr. Stern returned to England in April, 1861, and was employed in home work for his Society until, in September, 1862, they sent him out to Abyssinia for the second time. Unhappily, however, during his absence in England the disposition of the king had greatly changed. His exorbitant idea of his own importance had received a bitter shock by a letter which he had addressed to the British Government having been pigeon holed, forgotten, and so unanswered. Consequently, on Stern's return a most unpleasant reception awaited him. His servants were seized and beaten before his eyes; and for having in the horror of it unwittingly raised his hand to his head in the royal presence, he was accused of impertinence, and himself fettered and cast into prison.

This was the beginning of troubles. His papers were next seized. Unfortunately among them was a copy of a book he had published for the purpose of raising interest in the Abyssinian Mission during his recent stay in England; and from this it was easy for an ill-disposed courtier to find extracts which gave fresh cause of offence to the susceptible despot. Ignorant of the turn things had taken, Consul Cameron, of Massowah, having at last received general instruction to visit Theodore, only added fuel to the flame by his coming, and he too and several other Europeans were in their turn sent to join the missionary in his chains and torture. Not different was the fate of M. Bardel, an emissary of the French Government, though his case does not so much demand our sympathy as he seems to have been playing a very treacherous part, angering the king against his captives in order to gain advantages for his own country and his religion. Finally, Mr. Rassam, who was sent out by the English Government when matters were nearing their climax, was also put under arrest. Meanwhile the prisoners had been treated with fearful atrocity, and the terrible accounts which at the time stirred the generous indignation of all England are even now most painful and appalling to read. It is interesting to learn how Aboona Salama, himself in disgrace, remained true to his missionary friends, and wrote to give them spiritual comfort with his dying hand. We need not remind our readers how at last England was obliged to intervene, and how by the wonderful Abyssinian war, in which not a man was lost in battle, the prisoners—native as well as European—were rescued, and Theodore was overthrown.

In May, 1868, Mr. Stern returned to England, with his health shattered by those terrible five years of torture; and soon afterwards the post of Senior Missionary to the Jews in London having fallen vacant, he received the appointment, and for the next fourteen years led a quiet, but very busy life in England, excelling as a preacher and pleader for his loved Society, drawing in not a few of the outcasts of Israel to the kingdom of heaven, and specially fostering with a fatherly interest his own pet scheme of the "Wanderers' Home." To the furtherance of this last object we venture to hope that Mr. Isaac will devote a part of the proceeds of his book, for it was one that Henry Stern most dearly loved and perseveringly laboured for. It consists of an industrial refuge for Jewish youths who have become friendless on account of their faith. We re-

member well how dotingly he spoke of it, recommending it to us, among other things, as a most excellent establishment for printing.

On the 13th of May, 1885, he died, almost suddenly, and when only sixty-five years old. But his life, while pre-eminent in suffering, was, and will be, richly blessed to the glory of God. Abyssinia, the scene of his last labours, is firmly closed against the Gospel now, but we do not despair of it at all, for we remember how long the seed lay buried at Hamadan. Perhaps, some day, when Abyssinia shall open again, we shall find surprising fruit from the seed our missionary sowed in tears. "One of the Abyssinian soldiers wrote, after his return to his own village, 'Tell Mr. Stern that the Gospel which he preached in prison is spreading far and wide, and numbers are being continually added to those that believe in Christ, and numbers have rejected those superstitious which disgrace our Church.'—(The Rock.)"

THE COURAGE OF A YOUNG CONVERT REWARDED.

[The following truthful account is furnished us by a pastor at our request.—EDITOR N. C. Advocate.]

A PASTOR was holding extra meetings in a school-house in a rich, rural neighbourhood. A wealthy farmer living a mile distant had not attended, nor had any of the family, when the wife, an unemotional woman, but of rare good sense, went to the meeting one evening. Although it was the first one she had attended, she was convicted of her sins, sought the Lord and was happily converted before the meeting closed.

Her special cross now was to tell her husband of her new experience. Reaching home she found the family had retired. Her husband, arousing from sleep, said: "You are a little late home."

"Yes," she said, "I have been to the meeting and I've been converted, and I want you to come with me."

He was silent a minute or two and then said: "Mary, you could not have done a thing that would have displeased me more. Don't ever speak of it to me again. Come to bed."

It was the most abrupt remark he had made to her in twenty years of wedded life. But she knew his will and not a word was spoken until the morning. She did not sleep, and silently the whole night commended his case to God. She also knew that he was far from having a night of rest.

Farmer-like they ate breakfast by candle light. No-sooner was he seated at the table than he said: "Children, your mother says she was converted at the meeting last night, and she won't want to eat without a blessing being asked. So keep still while she asks one."

The good woman knew that the trick was men, but would not deny her Lord. She asked the blessing the best she could.

There was silence during the meal. When the hired man pushed back to leave the room the man of the house said: "My wife says she is converted, and of course she will want to read and pray before we go to work; you better sit down." Nothing daunted the persecuted but saved woman, without a murmuring word, set herself to the untried work, read a chapter and kneeling alone, prayed. As the son was leaving the room the father said: "In an hour you hitch the grey horses to the cutter. Your mother and I are going to C—for a visit."

Ordinarily he was a kind husband, consulted his wife about social and business affairs, and few homes were in better accord. But this was the first intimation to the wife of the proposed visit. Shall she submit and thus be ignored? Shall she leave the meetings where she hoped her children would be saved? These and other similar questions were press-

ed on her conscience, yet somehow she believed God was to be glorified even through this abuse. In an hour she was seated by her husband and silently they drove twenty miles, when he reined up to a hotel and ordered dinner. When they entered the dining room a few boarders and a half-dozen commercial travelers came in. With a knife-handle the man rapped, and as the company looked about he said: "My wife says she was converted last night and she will not want to eat unless she asks a blessing. Please keep still while she says grace."

Although faced by twenty strangers in this cruel arraignment, yet she would not deny her Lord, and in stammering utterances thanked Him for the food before them. There was no jest uttered, and the meal was eaten in silence.

An hour later and the team was brought and the man turned their heads toward home. After they had gone a few rods the wife said: "This is not the way to C—."

"I know it," and bursting into tears he said: "Wife, I've used you mean; but you've got the real thing, and I'm going to the school-house to-night to see if I can get converted."

The rest of the story is short. The days were but few before the whole family, including the hired help, was converted, and she who was put to such unjust and unnatural tests, but who demonstrated her conversion by unflinching Christian courage, has seen her husband a leading and worthy official in the church of God for many years.

WALKING AND WORKING.

In a personal letter to the editor of the Baltimore *Methodist*, Bishop William Taylor says: "I walked last year, in settling my people in Angola, 600 miles; this year up to Stanley Pool and back 460 miles, and put in four months of hard work in opening our Industrial School farm, eight hours in the day, six days in the week, under the direct rays of the tropical sun, and never had a headache for five minutes. I have had my whole system rejuvenated, so that I now have the best health I ever had, though I never was one of the weaklings of the flock, as you know."—(Christian Standard.)

SECULARISM VS. CHRISTIANITY.

It is the constant demand of the so-called secularists that civil government shall be absolutely neutral on the subjects of religion. By this is meant not merely that the civil government shall reject the principle of establishment or any policy which favours one denomination of Christendom rather than another, but that it shall remain a colourless neutrality between Christianity and anti-Christianity, theism and atheism as well. There ought not to be a law on the statute-book, according to these reformers, nor even a phrase on any official procedure of Government, which shall not be equally acceptable to a Jew, a Mohammedan, or a Christian, a deist or an atheist. It is easy to see what this means. It means, of course, the exclusion of the Bible and of all distinctively Christian elements from the system of education; the abolition of all Sabbath laws; the repudiation of the limitations on marriage and divorce as given in the New Testament, and the substitution of such regulations as the majority may deem to be expedient. Anything less than this to the secularists is inconsistent with what they call "liberty."

That an atheist or an agnostic should take this ground is easily understood; but when, as in some instances, men who call themselves Christians seem to support the secularist claim, and join in urging that civil government has no responsibility in regard to religion, and is bound to be absolutely neutral, it is not easy to understand their position.

For this happens to be one of the matters on which the Bible is not silent. The second Psalm reads almost as if written with special foresight of this demand of secularism in government, which one is hearing so often in these days from the camp of democracy. What is this demand of our secularist democrats but that which is predicted in verse 3 of the Psalm, "Let us break their bonds asunder, and cast away their cords from us?"

Very solemn are the words of warning which follow this reference to the secularist position: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." We are then reminded that God hath set His Son as King upon the holy hill of Zion: that the nations are His inheritance; and that He, the anointed King, the only begotten Son, will dash to pieces like a potter's vessel the nations which in their impotent rebelliousness thus presume to try and throw off Messiah's yoke.

And the words of exhortation and warning which follow settle for ever—or ought to settle—for every one who professes to believe the Bible as God's Word, this question as to whether Government may lawfully be neutral as regards the Christian religion.

For the words are pointedly addressed to those who are entrusted with civil power: "Be wise, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and trembling. Kiss the Son, lest He be angry, and ye perish in the way; for his wrath will soon be kindled" (R. V.)

It were well that all Christians who love their country should clearly recognise what is involved in the secularist demand for neutrality of the State in matters of religion. "Liberty" and "equal rights" are words of strange fascination to many who have yet to learn that the liberty which is not limited by the revealed law of God means licence, and in the end moral and social and political ruin. Though it should yet in any Christian community come to this, that under the cry of "equal right" for all the secularists should carry their point by a unanimous vote of the enfranchised masses, that would not make such a repudiation of the authority of the anointed Son of God any the less a daring act of high-handed rebellion against the throne of heaven. Nor can we with the second Psalm before us doubt what the issue would be. In the memory of God there are some things which are not left to be settled by the vote of a majority, and among these things is the supreme headship over all human governments of the incarnate and ascended and returning Son of God. Whether the recognition of this fact is reconcilable, logically or practically, with prevalent theories of democratic rule and universal suffrage is a question of vital moment, and we do well to think of it in the light of history and of the Word before we (as in many parts of Christendom) be called upon perhaps to deal with secularists' claims at the polls.—(*The Faithful Witness.*)

Miscellany.

—*North India Conference Minutes.* Mendawar; Rev. Yakub Shah: Among those baptized was one guru who is a man of great influence. The people showed him great respect before his conversion but after his baptism they invented various ways of persecuting him; among other means they induced his wife to watch her opportunity and beat him with a shoe. It is a great disgrace in India for a man to be beaten by a woman and greater still when done with a shoe. The guru however made no opposition but told his wife that she had nothing to fear from him as he had given her the last beating she would ever get from his hands: that as a Hindu he had beaten her but his new religion was a friend of woman in changing the heart of man, and with

his present spirit he could not beat his wife even though she thus insulted him. By this spirit he is winning his way among his people.

H. H. Maharaja Holkar, lately deceased, gave a valuable present of plate or jewels to the Badrinath shrine but he sent an agent every year to see whether the present was there or not, showing that he did not have perfect faith in the priests nor in the power of the god (Vishnu) to protect himself.

—Dr. Humphrey, one of the secretaries of the American Board, tells of a couple of people in northern Illinois who were living on their little, eighty-acre farm and in poor health, but who promised God that as soon as their debts were paid they would give all their surplus money to His work. They bought some bees, and so marvelously did God prosper them, that from the profits, the first year they were able to give \$400 for Foreign Missions. Very soon they had two hundred and twenty colonies of bees gathering honey from God's flowers for God's missions; and they wrote to the office: "We have a marvelous yield. We are having such an abundance, that we have hardly strength to care for it, or room in which to put it." From one season's labour, after all expenses, they gave \$1,937.32 (about £400.) to the missionary cause.

They write, "The greatest blessing to us has been the consecration of our property to the Lord. God has so blessed us we have felt like uncovering our heads, as if in His presence. We are trying to do His will, simply trusting, and going forward where He leads."

—A Boston merchant, at the age of twenty-three, pledged himself as follows: "By the grace of God I will never be worth more than \$50,000. I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000 I will give one-half of my net profits. If \$30,000, three-fourths, and the whole after \$50,000. So help me God, or give to a more faithful steward and set me aside."

N. R. Cobb.

He died at the age of thirty-six, worth \$50,000, after having given \$40,000, to the cause of God in accordance with his vow.

—*N. Chr. Advocate*: The lot of some is strangely cast in a labyrinth of suffering, the exit from which is a secret hidden from all but the angel of death. Racked by the pains of incurable diseases, secluded from the activities of life, doomed to the monotony of an invalid's cheerless existence, their lives are "spent with grief" and their "hearts with sighing." They are forgotten by society "as dead men out of mind." Their sufferings are so exceptionally prolonged and severe that their condition seems enveloped in mystery. If such sufferers have no faith in God their case is inexpressibly pitiful. Dogged submission, a state of mind in which emotions are frozen into stolidity, is their nearest approach to consolation. If they are believers in Christ nothing short of stalwart faith and a "love stronger than death" can give birth to that "joy in grief" which is the gift of Christ to those of his disciples whose suffering, being borne in submissive love, becomes the instrument of their transfiguration here, and of a "far more exceeding and eternal weight of glory" in the hereafter. Thus strong faith, perceiving that God has provided rich compensations for unavoidable afflictions, enables the sufferer "to count it all joy" that he has fallen into "manifold trials" by which he may become "perfect and entire, lacking nothing."

To rise to the height of this sweet comfort in sorrow the sufferer needs a love so energized by implicit faith that it enables him to commit himself unreservedly to God, to cease questioning the goodness of the Providence which afflicts him and to wait cheerfully for the hour in which He will condescend to unravel the tangled skein of his peculiar destiny. The clear, far-seeing eye of his trustful love perceives that even his affliction, except

perchance in its mode and measure, is no exception to the law of spiritual progress, which is as Dr. Westcott well states it, "Gain through apparent loss, victory through momentary defeat, the energy of a new life through the pangs of travail." And it is to him as a soft pillow to an aching head when he folds to his oppressed heart the fact that the "Author of our salvation" submitted to this law, was made "perfect through suffering" and learned obedience by the things which He suffered. Clinging with the firm grip of his loving faith to this fact the sufferer feels the swelling of a tide of love which sweeps away his complainings, his questionings, his impatience and his sense of pain, and begets in him a spirit of obedience such as was expressed by the suffering Son of God when his voice pierced the gloom of Gethsemane, crying: "Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine be done."

—The Methodist year book, with summaries closing July 1st, 1886, gives the following statistics of the Methodist Episcopal Church, U. S. Number of bishops, 12; annual conferences and missions, 121; effective ministers stationed by the bishops during the year, 11,885; supernumerary ministers, 1,045; superannuated ministers, 2,050; total travelling ministers, 14,980; number of local preachers, 12,588; total preachers, travelling and local, 27,568; lay-members on probation 209,527; lay-members in full connection, 1,717,449; total lay members (net increase during the year, 41,542), 1,926,976; number of deaths of lay-members during the year, 25,309; children baptized during the year, 84,499; baptisms during the year, 153,249; number of Sunday-schools, 25,689; officers and teachers in schools, 252,901; pupils in Sunday-schools, 1,853,630; officers, teachers, and scholars, 2,129,220; number of church edifices, 19,927; value of churches, \$76,780,920; number of parsonages, 7,222; value of parsonages, \$11,318,106; value of churches and parsonages, \$88,099,026.

—*N. Chr. Advocate*: Rev. Robert A. Hume, who, if he holds unsound theological views, we have to say is the sweetest heretic we have ever known, authorizes the Board to make public the following memorandum, on which the Board decided to re-appoint him to India where he has served eleven years:

"Mr. Hume authorized the statement that in a public utterance last Summer, which has been criticised, he did not commit himself to any theory concerning God's ways of grace towards the heathen. He firmly holds every doctrine of the evangelical faith, and takes the position that no man need finally be lost for lack of a gracious opportunity of salvation through Christ, but only for refusing it. In regard to God's method to give this gracious opportunity to heathen who have never heard of Christ, he does not profess to any knowledge, since he believes the Bible is not explicit on this point. Yet seeking to form reverent opinions in harmony with God's revealed Word he holds himself free to consider such opinions not contrary to the Scripture as are entertained among evangelical ministers, and in a lengthy correspondence has fully explained his position. In the future, as in the past, he expects to work in loyalty to the Board and in harmony with the brethren of his mission, and is confident that he can do so.

[Signed] "R. A. Hume."

TELEGRAPHIC NEWS.

Ottawa, April 14th: Lord Lansdowne in opening the Canadian Parliament to-day said that the negotiations with America regarding the Fisheries question were progressing, and he hoped that the result would be honourable and satisfactory to both parties. In the meantime, his Lordship said, measures would be taken to protect the inshore fisheries.

London, 16th: During the debate on the Crimes Bill in the House of Commons yesterday evening, Major Sanderson, the Conservative member for the North Division of Armagh, denounced the Parnellites as associates of well-known murderers. Mr. Healy, with great warmth, retorted by calling Major Sanderson a liar. The Speaker was appealed to, but Mr. Healy persistently refused to withdraw the expression, and he was consequently suspended by 118 votes against 52.—Mr. Sexton demanded of Major Sanderson, to retract his denunciation, calling him a cowardly liar.—An acrimonious discussion followed, and ultimately both Mr. Sexton and Major Sanderson retracted their expressions.

17th: A grand banquet was given to Lord Hartington and Mr. Goschen at Edinburgh yesterday. Lord Hartington made a speech on the occasion, in which he said that it was useless for either party to propose a final settlement of the Irish Question until the Party of Revolution had been confronted and overcome.—Mr. Goschen also made a speech, in which he dwelt upon the danger to the State from the tendency of late to appeal to meetings of the people against the decisions of Parliament.

18th: The homeward bound Peninsular and Oriental steamer *Tasmania* stranded on Saturday night on the Monachi rocks off Corsica. The women and children have been landed, but 200 passengers still remain on board.—Assistance has been sent.—Mr. Hergarty, a magistrate at Mill Street, County Cork, has been shot at and wounded by shots from a gun. The would-be assassin has not been arrested.—The *Times* of to-day publishes a *fac simile* letter written by Mr. Parnell on the 15th May, 1882, in which he explains that his only course was to denounce the Phoenix Park murders. He regretted the murder of Lord Cavendish, but said that Mr. Burke only got his deserts. The addressee of the letter is not stated, but it is supposed to be Mr. Egan.—Sir J. E. Gorst, Under-Secretary for India, will introduce a Bill in the Commons to enable H. R. H. the Duke of Connaught to return to England for the celebration of her Majesty's Jubilee without resigning his command of the Bombay Presidency.—An interview took place in Paris last Friday between M. Waddington, French Ambassador in London, and M. Flourens, Minister for Foreign Affairs, respecting the Suez Canal question. M. Waddington believes that an understanding for the neutralization of the Canal will shortly be arrived at.—The basis of the negotiations between England and France to neutralize the Canal implies that the fleets of the Powers should always be free to traverse the Canal and that no fortification of its banks is to be allowed. An International Commission will superintend the execution of the agreement.—M. de Lessar has been appointed Russian Consul at Liverpool.

Rome, 18th: In the Italian Chamber of Deputies to-day Signor Depretis said that copying other Powers the Government would ask the Chamber for fresh military credits as they were resolved to avenge the defeat at Saati at the proper moment.

London, 19th: Later accounts respecting the wreck of the *Tasmania* state that all the passengers were saved, but that Captain Perrins, who was in command, Mr. Newman, one of the officers, Quartermaster Hall and twenty of the lascars were drowned. The rest of the officers and crew were saved.—It is feared that the vessel will become a total wreck.—During the debate in the House of Commons last night on the Crimes Bill, Lord Hartington challenged the Parnellites to disprove the charges brought against them of their connection with the Fenians in America.—Mr. Parnell made a vehement speech, in which he said that the letter published in the *Times* was a villainous and barefaced forgery.—The division was then taken on Mr.

Samuelson's motion, which was rejected by 370 against 269 votes.—The Crimes Bill was read a second time without a division.—Earl Cadogan, Lord Privy Seal, and the Right Hon. C. T. Ritchie, President of Local Government Board, have joined the Cabinet.—The Right Hon'ble R. Bourke has been raised to the Peerage.

Cairo, 19th: The Khedive has received the delegates sent by the Mahdi's successor, who have brought a letter for his Highness, in addition to one for the Sultan and Queen Victoria. In his letter to the Khedive he demands that he should be recognised as the Mahdi's successor or he will march his forces upon Egypt.

London, 20th: Mr. Gladstone, speaking yesterday at the Eighty Club, defended the Parnellites against the charge that they were connected with the crimes that had been committed in Ireland. He also said that he hoped to see a re-union of the Liberal party.—Sir R. A. Cross, Secretary of State for India, offers to exchange Indian four per-cent. Securities redeemable in October 1883, for three-and-a-half per cents redeemable in 1931.

Cairo, 20th: The delegates from the Mahdi's successor are returning to Khartoum.

London, 21st: All the *Tasmania's* passengers were landed safely at Marseilles this morning by the P. & O. Company's steamer *Chusan*, which had been sent to Agaccio for them.—Lord Salisbury, speaking at a Primrose meeting yesterday in London, repudiated the term "coercion" as applied to the Irish measures now before Parliament, and said that the Crimes Bill aimed at the repression of terrorism and the restoration of the liberty of all classes. His Lordship challenged Mr. Parnell to prosecute the *Times* and clear himself of the grave charge brought against him.

WHY AM I SO MISERABLE?

So weak and languid? Why such heartburns and pains in the stomach, such acidity, and such an unpleasant taste in the mouth? Why at times such a gnawing appetite, and then again such disrelish for food? Why is the mind so frequently irritable, desponding, melancholy, and dejected? Why does one often feel under the apprehension of some imaginary danger, and start at any unexpected noise, becoming agitated as though some great calamity was impending? What is the meaning of these dull, sick headaches; these violent palpitations of the heart, this feverish restlessness, these night sweats; this disturbed and dreamy sleep, which brings no refreshing rest, but only moanings and mutterings, and the horrors of the nightmare?

The answer is: These are but the symptoms of Indigestion or Dyspepsia—the beginning and the forerunner of almost every other human disease. Indigestion is a weakness or want of power of the digestive fluids of the stomach to convert the food into healthy matter for the proper nourishment of the body. It is caused most frequently by the irregularity of diet, or improper food, want of healthy exercise and pure outdoor air. It may be induced by mental distress—the shock of some great calamity. It may be, and often is, aggravated and intensified, if not originally brought on, by exhaustion from intense mental application, of physical overwork, domestic troubles, anxiety in business, or financial embarrassments. If the stomach could always be kept in order, death would no longer be a subject of fearful anxiety to the young and middle-aged, but what would be contemplated by all as the visit of an expected friend at the close of a peaceful and happy old age. However, the first hostile invader upon the domain of health and happiness is Indigestion.

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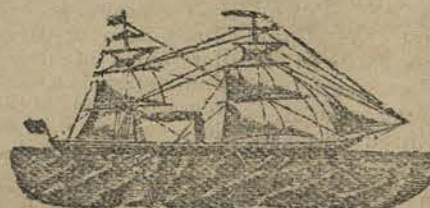
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The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

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